I: McGee E-5 (1894-1895)1898 NU31 Ser1 NU31

breaking wood for fuel. (9) Dethorning okatilla stems, by sweeping centripetal strokes delivered adzwise from top toward butt of a bunch of stems lying on the ground. (10) Severing a stout hair cord; in this use it was grasped between the knees of a matron squatting on the ground, while the cord was held in both hands and sawed to and fro over the use-roughened thinner end. (11) Supporting a kettle (shown in plate X) as one of the fire-stones used in frontier mimicry of the Papago custom. (12) Triturating face-paint by pounding and kneading; in one case the specimen served as a hand implement, while in another case it took the place of the ahst, the ocher lump itself being struck and rubbed against it. (13) Beating a troop of dogs from a pile of bedding in a jacal; in this use the implement was held in the customary manner and used in swift centripetal blows, the matron relying on her own swiftness and reach and not at all on projection to come within reach of her moving targets; the blows usually landed well astern, and were so vicious and vigorous as to have killed the agile brutes had they chanced to fall squarely—indeed, one blow temporarily paralyzed a large cur, which escaped only by running on its fore feet and dragging its hind quarters. In most of these uses the specimen was employed in conjunction with an improvised ahst in the form of a stone carried from the rancho. Several of the processes, notably those of tissue-tearing and dog-beating, were executed with a vigor and swiftness quite distinct from the sluggish lounging of the ordinary daytide and, indeed, partaking of the fierce exaltation normal to the Seri chase. When not in use the implement usually lay just within the open end of the owner's jacal, though it was often displaced and sometimes kicked about the patio for hours. It was one of perhaps a dozen similar implements brought across the desert from the coast by as many matrons. All were regarded as personal belongings pertaining to the custodians about as definitely as articles of apparel; though rather freely loaned, especially in the owner's clan. The specimen was purchased from the possessor, who parted from it rather reluctantly, though with the tacit approval of her clanswomen, at a rate implying considerable appreciation of real or supposed value. Three or four other matrons declined to barter their hupfs, either arbitrarily or on the plea that they were a long way from the source of supply.

A common variety of hupf is illustrated in plate XLIV. It is of pipkish, slaty tuff of rather low specific gravity, somewhat vesicular and pulverulent, though moderately hard and tough. It weighs 17 ounces (0.48 kilogram). In form and surface it is essentially a wave-worn pebble, doubtless derived originally from the volcanic deposits of Sierra Kunkaak. Its artificial markings are limited to slight battering about the edges, especially at the thinner end (as shown in the edge view); slight rubbing, striation, and semipolishing of the smoother face (shown in the plate); a few grease spots and a stain showing use in crushing sappy vegetal matter, also on this face; and an inconspicuous

1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

conspicuous records of its latest uses; both faces (more especially the pitted one) are stained with sap from green vegetal substance (probably immature mesquite pods), while one face is brilliantly marked with ocher in such manner as to indicate that a lump of face-paint was partially pulverized by grinding on the slightly rough surface. It was found, together with the ahst illustrated in plate XXXVIII, in the rear of a recently occupied jacal midway between Punta Antigualla and Punta Ygnacio, cached beneath a thorny cholla cactus uprooted and dragged thither for the purpose. The trail and other signs indicated that the jacal had been occupied for a few days and up to within twenty-four hours by a family group of six or seven persons; that it was vacated suddenly at or about the time of arrival of the party of five whose trail was followed by the 1895 expedition from Punta Antigualla to Punta Miguel (where they were interrupted in the midst of a meal and frightened to Tiburon); and that the larger party fled toward the rocky fastnesses of southern Sierra Seri.

412

Of the foregoing hupfs several are aberrant, and serve merely to illustrate the prevailing directions of departure from the optimum form and size of implements. Six of the specimens may be deemed typical; they are as follows:

Plate No.	Locality	Material	Weight	Condition
			LA. Oz.	
XLIII.....	Costa Rica.....	Quartzite .	1 14 (0.85 kg.).	Nearly natural.
XLIV.....	Campo Navidad....	Tuff.....	1 1 (.48 kg.) ...	Four-fifths natural.
XLVI.....	Pozo Escalante.....	Vesicular lava.	1 13 (.82 kg.) ..	Nearly natural.
LIV.....	Punta Miguel	Granite ...	1 10 (.74 kg.) ..	One-fifth natural.
LV.....	Punta Narraganseti	....do	1 11 (.77 kg.) ..	One-fourth natural.
LVI.....	South point Sierra Seri.	Andesite ..	1 15 (.88 kg.) ..	One-third natural.

From these specimens a type of Seri hand implement may easily be formulated: it is a wave-worn pebble or cobble of (1) granite, quartzite, or other tough and hard rock, (2) tuff, or other light and pulverulent rock, or (3) vesicular lava; it is of flattened ovoid form, or of biscuit shape; it weighs a trifle under 2 pounds (about 0.85 kilogram); originally the form and surface are wholly natural, but through the chance of use it is modified (*a*) by a battering of the ends and more projecting edges, and (*b*) by grinding and consequent truncation of the sides; though initially a natural pebble, chosen nearly at random from the beach, it eventually becomes personal property, acquires fetishistic import, and is buried with the owner at her death. [422] [764]

The ahsts and the heavier cobbles used alternatively as ahsts and hupfs are too fortuitous for reduction to type; while the protean peb-

2: Kroeber E-5 (1930) 1931 NU31 Seri NU31

in endearment when drunk. This may apply also to other siblings-in-law. 607

Younger siblings (? and other relatives) may say nothing obscene before the older, out of respect for them; but the older talk freely before the younger. This applies to both men and women. Otherwise there seems to be little prudery; the informant recited the names of the private parts before his wife and children, and she indifferently repeated them after him in confirmation. 593 834

There is no teknonymy. 551

The dead are buried. Cremation of the body seemed unknown to the informant. All property of the dead person is burned or destroyed. His balsa was burned; modern boats are not, because they "belong to the government," which furnishes the lumber. The house is abandoned and a new one built a short distance away. The name of the dead is not spoken. 76 [422]

Kinship

The Seri kinship system is distinguished by three general features: the large number of terms; the strong tendency to terms reciprocal in meaning; and the distinction made between older and younger siblings of nearer relatives if they are of the same sex. All of these are characteristic Yuman traits. 601

The number of terms obtained is 50; which number might have been increased if step-relatives, great-grandparents, great-uncle-aunts, siblings of siblings-in-law, spouses of uncles-aunts, and spouses had been inquired for. However, the informant seemed to feel that the list was exhausted with the set obtained; before that, he pursued the subject of his own accord. Fifty is an unusually large number of kinship names in any language; the more so, since there are no cousin terms. The 12 siblings-in-law terms—a quite extraordinary number—swell the total.

Conceptually reciprocal terms dominate the system except in the sibling class. The informant soon realized this principle. Some of the reciprocals are derivatives; others are not; self-reciprocals are lacking. This last fact helps increase the size of the system.

The distinction between older and younger siblings of the same (but not of the opposite) sex as nearer relatives is consistently carried out for uncles-aunts and spouses' siblings (or siblings' spouses).

ẽl	father	reciprocals	ihã'k (man's son), ẽq man's daughter)
e't·a	mother	rec. iq/t	(woman's child)
e'p·ẽc	father's father	rec. ik-e'pẽc	(man's son's child)
emẽc	father's mother	rec. eka'mak	(woman's son's chd.)
ẽ'ẽc	mother's father	rec. iqẽ'ei	(man's dtr.'s child)
ẽkt	mother's mother	rec. iqaq	(woman's dtr.'s chd.)

123 handed to show their friendliness.

142 One was a young man with rather pleasant features, his braided
291 hair hanging below his shoulders. His name was Antonio Herrera. The
123 other was a wild-looking specimen called Ramon Blanco. His hair was a
[302] tangled mat with a short braid behind, suspicious black piercing eyes,
long sparse moustache and chin-beard hiding a broad cruel mouth. He
[411] wore the remnants of an old sweater, a short dirty kilt, or skirt,
nearly to his knees, a belt full of cartridges, mostly empty, and a
long knife in a rawhide scabbard.

123 The young man had been baptized and given a name by Roberto, who
[745] had acted as godfather or *patrono*, many years ago. He wore a hat,
[291] jacket, and pants of blue denim, and *guaraches*, or sandals of rawhide.

We shook hands all around and then they called and halloed in the
brush and soon three women and a lot of children, wild and half-
[415] clothed, filed into camp. The women were tall, gaunt, unkempt, ragged
[482] and barefooted, paying us not the slightest notice. They were bearing
[422] on their heads large baskets filled with all their earthly posses-
[854] sions---cooking ollas, scraps of cloth, pieces of turtle meat, bone
[231] brads, hair brushes, and odds and ends. They carried, also, an infant
or two wrapped in odd bits of rags. Several gaunt dogs followed in
their wake.

342 In all, three families came trailing in, removed their household
equipment from their heads and resumed their interrupted and primitive
[572] housekeeping. Each family occupied its apartment in the row of brush
shelters, separated from each other only by brush partitions with a
total lack of privacy. These shelters, always open to the sea, serve
as shade from the fierce rays of the sun, and also as windbreaks, but
[361] are no protection from infrequent rains. They are occupied only for a
brief period and then their nomadic tenants move on to fresh *cahuana*,
or sea turtle range.

123 Soon, a third man arrived while we were near the huts, Manuel
[142] Encina. He was a man of sixty-five, gray hair and mustache, seamed
features, and not evil looking. He was out of breath. He had gone for
water to the same water hole where we had been yesterday, struck our
tracks, had left his water cans and hurried back to warn his people.
He was greatly relieved to find friends.

Since he had gone for water, inquiry revealed there had been no
water in camp for two days, and six adults and one girl of thirteen
and six children were thirsty. We gladly gave them one of our five-
[225] gallon cans of water and they were very grateful. They had caught a
[262] sea turtle the day before and gave us some turtle steaks which looked
like beef or mutton.

312 As the camp was without water and we were running short, the young
492 man and Encina offered to get some. Each took a *palanca*, or short
123 shoulder pole with knotched ends, fitted empty five-gallon cans in

261 will exist on very small rations, bear burdens, and walk long dis-
262 tances. Their food is anything that walks, flies, crawls or swims,
[252] and they eat it raw with the same relish that we eat it cooked. There is but one thing they will not eat; they draw the line on the Gila monster. They are the most perfect type of human being adapted to desert conditions that exists today. Convey them blindfolded many miles into the heart of the desert, empty-handed, remove their blinders, and they will find both food and water where others would perish. The Papagos and Yaquis do almost as well."

302 We gave the women a small bag of flour and three or four cubes of
[123] sugar around, and the men three packets of tobacco each and two boxes of matches. Matches with them are very precious and are rarely used. Rather than use a match a woman came over to our fire and borrowed some coals to rebuild her fire. From this point the nearest matches are a good deal over one hundred and twenty miles distant, so they have to economize in every thing.

422 Each rag is valuable, and flour, sugar, coffee and rifle shells
[436] are absolutely priceless. While they know money, it has no value here.
[437] Only commodities go here. The most highly prized things are boards to
[389] make boats and rifle shells to get game and protect themselves. All empty shells are saved, the primer punched out, straightened, a match head put in, a little pinch of powder on top, the shell filled up, a long bullet inserted, the shell pinched tight, and a fresh set of ammunition is made.

142 The women and children certainly did look wild. Their hair was
291 frowsy and unkempt, their skirts and waists a patchwork of dirty rags
302 coming just below the knees; their features seamed and hard and cruel. Their complexion was very dark. They had no under garments. The children wore only a dirty shirt coming a little below their thighs, and even that is ragged. One or two of the women had a dirty bandanna over their heads. How I wished I could have seen them in their ancient, picturesque pelican-skin kilts!

302 I happened to witness the operation of a Seri beauty parlor. A
[824] mother brushed the hair of her thirteen-year-old daughter with a brush
[283] made from the fibrous roots of a certain grass tied together with
[515] sinew. During the operation if she came across a *piojo*, and she found several, she plucked him away from his feeding ground and dropped him in the fire.

The hair neatly brushed, the mother then mixed paint in a small vessel and with a tiny stick painted a bright blue design under the eyes and across the cheeks and nose, and then she added narrow white stripes, which, contrasting with the blue and the dark skin, produced a very striking effect. This paint is easily removed and the women often paint and remove three different face designs in one day.

304 I did not see tattoo work on either men or women, nor did they
301 wear ceremonial feathers as did our western Indians.

123 Then Chico Romero and his load of children and dogs arrived and
484 he unloaded his impedimenta on the beach, and soon the women came walking along the beach and joined the party. The boats carrying the heavy things and children; the women, with their babies and a few light things on their heads, walk along the beach when possible and follow the boats, which hug the shore to avoid the strong currents and tide. The boats are propelled by paddles mostly, though some of
501 the Indians use oars. The women are slightly built, slender and in-
142 clined to be gaunt, owing to the hard life and lack of food. Their cheek bones are quite prominent and their profiles present protruding lips.

422 Having no permanent homes, moving hither and thither for their
[96] various food supply, household things are not accumulated and life is reduced to its very simplest elements and absolute necessities.

Crude baskets made from shoots of the torote tree, vessels in which to cook, and some patched rugs in place of Pelican skins to serve as blankets to the fortunate few, constitute the family pos-
231 sessions. Strange to relate, many of the women have an over-supply of
[858] milk, and according to Roberto have puppies nurse what the babies cannot take. One woman was known to nurse a baby pig on one side and a puppy on the other.

[284] Family dogs lick all cooking vessels which is unnecessary as they
[809] are thoroughly clean when the Seris are through with them, and also lick the infants clean after performing their natural functions, so they are quite indispensable. I saw a Seri girl place on the sand a small can of water for a dog and then saw her drink some of the remainder and pour the rest back in a five-gallon can. Dogs frequently swim across the Infernillo to join their masters.

732 Asked about cripples and incompetents, Roberto said they probably did not exist. The conditions of survival were too precarious to admit of anyone living who was unable, by physical disability, to hunt or fish. There are two or three men who are nearly blind or so. The wives of these men eke an uncertain living for them by the hardest
262 struggle. The sea turtle is the staple; one man and one good boat can
433 secure a living for five families. There are now nine boats, but one
501 boat to a family would practically free them from continual want.
262 With the exception of four bones in the flippers and the bones of the
237 head, all the sea turtle is used---the meat, blood, entrails, shell which furnishes food and oil, skin of flippers which furnishes sandals, sinew for strings. Nothing is wasted except contents of the entrails.

123 Again, we laid our blankets on the clean white sand of the shore and were lulled to rest by the murmuring sea.

123 Daylight found us up the next morning, and we breakfasted, rolled
484 up our blankets, pushed the boats into the sea and were off by the time the sun rose over the mountains and shone over a glassy sea. Two Seris towed their boat by a tump line, while a boy of twelve steered